



華嚴大學

徐秀儀 英譯
比丘尼恒雲 文

Avatamsaka University

By Bhikshuni Heng Yun
Translated into English by Siew Yee Chu

法界聖寺，座落於臺灣南部雄偉的山區，在鬱鬱山林中，居高臨下，俯眺老濃溪，視野開闊，群山環抱，乃修道之勝地。這是臺灣王氏家族獻給宣公上人的。過去，王氏家族有個叔叔，喜好修行，所以就特別請人看地理，在高雄六龜挑了一個適合修行的地方。因為王家經濟是不錯的，就建了一棟既堅固又清雅的別墅；在那個年代，這房子不是一般人建得起的。後來，這位叔叔往生了，房子沒人住，就荒廢了。這一荒廢，乃至雜草叢生，人煙罕至。

1988年10月宣公上人應臺灣各界邀請，率團來臺主持歷史性的「護國息災觀音大悲法會」，祈求臺灣的和諧與安定。1989年10月，上人又再次應邀率團來臺主持「護國息災觀音大法會」，為國泰民安、世界和平盡心盡力。一下飛機，上人就說：「我準備餓死在臺灣。」在臺灣期間，上人不吃任何東西，將自己的福報迴向給臺灣人民，他老人家代眾生受苦的悲心，令人深深動容。

Dharma Realm Monastery is situated amid the serene forests of the magnificent mountains of southern Taiwan. Looking down from a commanding height on the Laonong river and offering a wide view of the surrounding mountains, it is an ideal place for cultivation. The monastery was a gift from the Wong family to the Venerable Master Hua. In the past, an uncle from the Wong family enjoyed cultivating, so he hired an expert to survey the geography of Taiwan and eventually settled in the Liugui village of Kaohsiung province to build a place for cultivation. Since the Wong family was well-to-do, they built a sturdy and elegant mansion of the sort ordinary folks could not afford at that time. When the uncle passed away, the mansion was left deserted, and eventually it even became overgrown with weeds.

In October 1988, in response to many invitations from Taiwan, Venerable Master led a delegation there to host a historic “Guanyin Bodhisattva Protecting the Nation and Quelling Disasters Great Compassion Dharma Session.” The Venerable Master led the recitation, praying for peace and harmony in Taiwan. Subsequently, in October of 1989, the Master led another delegation to Taiwan to conduct the “Guanyin Bodhisattva Protecting the Nation and Quelling Disasters Great Compassion Dharma Session.” For the sake of world peace and national harmony, the Master contributed with his whole heart and body, declaring upon arrival: “I am prepared to starve to death in Taiwan.” During his entire stay there, the Master did not eat anything and transferred his blessings to the people of Taiwan. His compassionate willingness to bear the sufferings of all living beings was truly moving.

有感於上人的慈悲、智慧、清高，為法忘軀的行誼，善信們紛紛請求上人在臺灣成立道場，住持正法。1988年歲末，先有位比丘尼將其所住持的道場捐出，懇求上人在臺灣東部成立道場。接續1989年，在一位姓郭的女居士穿針引線下，王氏家族將整個別墅的區域獻給上人，在南臺灣遂有法界聖寺的成立；進而，上人將戶籍設在法界聖寺所在地——六龜。

上人曾說廣欽老和尚住世時，有股紫氣祥雲籠罩臺灣，臺灣得以安定。唯廣老已於1986年示寂；1988年歲末上人應緣開始在臺灣成立道場，1990年將戶籍設在臺灣，這除弘揚佛法外，也有一份安定臺灣的心願。

在1990年3月16日之前，上人雖然有中華民國的國籍，可是沒有臺灣的戶籍。3月16日那一天，很巧這是上人證件上的生日，上人、郭居士等，我們幾個人來到六龜戶政事務，辦理上人將戶籍設在臺灣之事。當時還沒有電腦作業，或許攝於上人的威德，承辦人員看起來很緊張，疾手振書，問著上人，填寫各種表格。突然，上人轉頭對我說：「你背背我那首『不改國籍偈』給這位先生聽。」我一下子愣在那裡，臉一陣紅、一陣白，勉強背了幾句，還是背不出來。

話說1985年2月14日早上，上人有事要我去方丈室，頂禮過上人，上人就拿了一張用毛筆寫好的偈誦，對我說：「這是我清晨剛作好的，寫畢，我就想：你來要讓你看這個。」當天晚上，上人還特別在萬佛寶殿講解這首偈頌。從1985年到1990年，五、六年的時間，我連一首上人特別指示的偈頌都背不出來，實在很慚愧，也很倒上人的架子。

我背不出，上人就如行雲流水般地唸了出來：

中華混亂數十年，傷時感事淚成泉，
此生愧具回天手，往昔難彈落日弦，
世途崎嶇人鬼詐，宦海浮沉你我煎，
出家未忘忠貞志，不改國籍溯本源。

Touched by the Venerable Master's compassion, wisdom, and loftiness, and his willingness to neglect his own well-being for the sake of the Dharma, his followers pleaded with him to establish a monastery in Taiwan to uphold the true Dharma. At the end of 1988, a Bhikshuni was the first to donate the monastery which she presided over, sincerely requesting that Master Hua establish a monastery in eastern Taiwan. Subsequently in 1989, with the assistance of a laywoman surnamed Guo, the Wong family gave the mansion and its entire estate to Master Hua. This led to the establishment of Dharma Realm Monastery in southern Taiwan. Eventually, Master Hua registered his residence at Liugui—the location of the Dharma Realm Monastery.

Master Hua once said that while Venerable Master Guangqin was alive, an auspicious cloud and a serene purple energy enveloped Taiwan, making it peaceful and harmonious. However, Master Guangqin passed into stillness in 1986. Toward the end of 1988, Master Hua established a monastery in Taiwan, and in 1990 he also registered as a resident there. Aside from promoting and spreading the Dharma, he also solemnly vowed to keep Taiwan safe and peaceful.

Before March 16, 1990, although the Master held citizenship in the Republic of China, he had not registered as a resident in Taiwan. Coincidentally, according to his official papers, March 16th was Master Hua's birthday. On that day in 1990, the Master, Upasika Guo and a few of us arrived at the residency registration office in Liugui to file the paperwork. At that time, there were no computers. Perhaps due to the awesome deportment of the Master, the officer seemed very nervous. Without any delay, he filled out the paperwork while directing some questions to the Master. Suddenly, the Master turned around and said to me: "Would you recite my 'Not Changing Nationality Verse' for this gentleman?" I was stunned for a moment and with my face turning white and red intermittently, I struggled to recite a few lines, but I could not recite it all from memory.

To go back in time a few years: on the morning of February the 14th, 1985, the Venerable Master summoned me to the office of the abbot to settle some matters. After I bowed to him, he took out a verse written in Chinese calligraphy and said: "This is a verse I just completed this morning. After it was done, I thought to myself that I would like you to take a look at it when you arrived." On that very evening, the Master specially recited and explained this verse in the main Buddha hall. In the five to six years between 1985 and 1990, I could not recite from memory a verse for which the Ven. Master had given special instructions. I am very ashamed and fear that I may have disappointed his expectations.

Although I cannot memorize it, the Master recited the verse like a traveling cloud and a flowing stream:

China has been in turmoil for decades.
Anguished by the affairs of the times, my tears flow like a stream.
I regret that in this life, I haven't been able to turn the tide of events.
In the past, I failed to play the lute of the setting sun.
The roads of the world twist and turn, as people and ghosts
deceive each other.

上人1962年赴美，1995年在美國圓寂，旅居美國三十四年，人在西方，如果入美國籍，諸事方便，所以不少人勸上人入美國籍，但是上人堅持不改國籍，一直以海外華人的身份持著中華民國的護照。先以「不改國籍偈」表明忠貞之志，在臺灣設籍時更重申此志，所謂「出家未忘忠貞志，不改國籍溯本源」，由此可見上人的節操、骨氣。

那麼在臺灣設籍，戶籍登記簿上有「教育程度」這一欄，所以要登記學歷。承辦人員忙著請問上人：「法師，您的學歷是什麼？」「華嚴大學！」上人不加思索地回答。「是，是，華嚴大學！」承辦人員立即寫下「華嚴大學」這幾個字。臺灣根本沒有一所華嚴大學，承辦人員也不管有沒有聽過華嚴大學，或華嚴大學在哪裡，也不要求上人提示學歷證件；反正上人說華嚴大學就是華嚴大學。事實就是這樣，也唯有上人才能自說是「華嚴大學」，當之無愧，因為上人是華嚴境界！

上人在設籍在法界聖寺後，戶長是上人，弟子們最喜歡將戶籍遷到六龜，相續遷入，戶口名簿上竟有二十人以上，是個「大戶」。為什麼？大家在「華嚴大學」戶長的被蔭下，自有一份安心與榮耀！

在法界聖寺留有一張已往的王氏叔叔油畫相，據說過去那張畫相嘴角往下垂，一副不高興的樣子。王氏家族將別墅獻給上人後，那張相片怎麼樣了？嘴角往上揚，笑起來了！當然，他很開心，因為他所喜愛的道場，是由華嚴大學的高僧來住持！

戶籍登記簿		全戶現僑居美國憑入字第一〇八九一七號入境證副本民國八十二年六月二十九日修正戶籍法廢止本籍登記	
姓名	釋度輪	出生	民國八十二年六月二十九日
性別	男	配偶	
父母姓名	父白富海	母胡富海	
教育程度	華嚴大學		



The sea of politicians surges and rolls, as they fight each other.
Though I've left the home-life, I haven't forgotten my heart's allegiance.

Not changing my nationality, I trace my roots back to their source.

The Venerable Master arrived in the United States of America in 1962 and passed into stillness in 1995. He lived in America for a total of 34 years. Since he lived in the West, having an American passport would have been very convenient, so many people advised him to apply for American citizenship, but he refused to change his nationality. He always retained his status as an overseas Chinese and held an R.O.C passport. The Master first used the “Not Changing Nationality Verse” to express his spirit of loyalty and chastity, and he reiterated this spirit in Taiwan when he was registering for residency. These lines: “Renouncing the home life I do not forget my loyalty and chastity / Not changing my nationality I return to my roots” shows Master Hsuan Hua’s upright morality.

When registering for residency in Taiwan, there was, on the form, a line for “level of education” where one needed to list his or her education history. The officer asked Master Hsuan Hua, “Dharma Master, what is your education history?” “Avatamsaka University!” the Master answered without hesitation. “Yes, yes—Avatamsaka University!” the officer replied without

any further consideration and quickly wrote this down on the form. Taiwan never had a university called Avatamsaka, but the officer did not consider whether he had heard of an “Avatamsaka University” before or where it might be located. He also did not ask the Master for any verification. In any case, if the Master said it was “Avatamsaka University,” Avatamsaka University it was. That’s how it really was. Only the Master can say he is from “Avatamsaka University” so rightfully, because he dwells in the realm of Avatamsaka.

After the Master registered his residency under the Dharma Realm Monastery, he was the registered as head of household. Afterwards his disciples transferred their residency to Liugui as well, so that over time the household registered over twenty people and was considered a big household. Why was that? It was because everyone who was protected under the household head from “Avatamsaka University” had a great sense of peace and honor!

An oil painting of the deceased uncle from the Wong family had been left at the Dharma Realm Monastery, and it was said that the corner of the uncle’s mouth in the portrait used to point downward as if he was unhappy. And what happened to the portrait after the Wong family donated the mansion to Master Hua? The corner of his mouth pointed upward. He was smiling! Of course he was happy: his favorite place of spiritual practice was now presided over by the high monk of “Avatamsaka University”!